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Sermon upon occasion of the death of our late sovereign
King William

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Dr. *B R A D Y*'s
S E R M O N

On Occasion of the
DEATH of Our late **KING**;

And Her present Majesty's

Accession to the Crown.

DA

Dr BRADY'S
SERMON

On the Occasion of the
DEATH of OUR late KING;
And Her present Majesty's
Accession to the Crown.

A
SERMON

Upon Occasion of the

DEATH

Of Our late Sovereign

King William ;

And Her present Majesty's Happy

Accession to the Crown.

P R E A C H ' D

At the Parish-Church of *Richmond* in
Surry, On Sunday, *Mar. 15. 1702*.

By *Nicholas Brady*, D. D. Minister of *Richmond* in *Surry*,
And One of His late Majesty's Chaplains in Ordinary.

Published at the Desire of the Gentlemen of the Vestry.

The Second Edition.

L O N D O N: Printed for *Joseph Wild*, at the
Elephant at Charing-Cross, 1702.

A

SERMON

Upon Occasion of the

DEATH

Of Our late Sovereign

King William:

And Her present Majesty's happy

Accession to the Crown.

PREACHED

At the Parish-Church of Richmond in
Surrey, On Sunday, March 1702.

By Thomas Jones, D.D. Minister of the said Church,
And One of His late Majesty's Chaplains in Ordinary.

LONDON: Printed by J. Sturges, at the Sign of the Crown, in St. Dunstons Church-yard, 1702.

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By the Author's Desire, Printed for J. Sturges, at the
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A
S E R M O N

On Occasion of the Late

KING'S DEATH,

And Her Present Majesty's

Accession to the Crown.

P. S A L. XLII. II.

Why art thou cast down, O my Soul? And why art thou disquieted within me? Hope thou in God, for I shall yet Praise him, who is the Health of my Countenance, and my God.

IT is the usual Method of Divine Providence to *Chequer* our Lives with *Black* and *White*; to allot us frequent *Vicissitudes* of *Grief* and *Joy*, which succeed each other like *Night* and *Day*; and by thus varying our Prospect, effectually to take Care, that we neither

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grow

grow too fond of this World, nor yet be too much disgusted at it. Were it not for this Wise Diversity of Dispensations, which are generally distributed by Weight and Measure, and visibly design'd to Ballance one another, we should be apt to sink heavily in a Storm of Adversity, or drive too lightly before a Gale of Prosperity; we should find it very difficult to Steer rightly in the dangerous Extrems of either Condition; or to manage the Helm with that steddiness and gravity, which becomes us as we are Men and as we are Christians. God therefore, as the Preacher Expressly tells us, has set the one of them over against the other; that our Afflictions being sweetned by some Comfortable Considerations, we may not be swallow'd up of over-much Sorrow; and our Blessings being temper'd with some Melancholly reflections, we may not run the hazard of being exalted above Measure. These are the standing Maxims of God's unerring Wisdom, by which he acts in the general Government of the World; and agreeably to these Measures has he now proceeded in that particular Scene of Providence which lies before our

Eyes:

Eyes: That surprizing calamity under which we labour, by the *unexpected Death of the best of Kings*, is mitigated, and made tolerable, by the Happiness we look for under the *Auspicious Influence of so Excellent a Queen*; and those transports of Joy on the other side, which so *precious an Advantage* should inspire us withal, cannot but be moderated, in some degree, by a sense of *the great Loss* we have so freshly sustain'd. I have therefore endeavour'd to suit my Text to the differing Circumstances of the present Occasion, which Invites us at once to *Condole* and to *Congratulate*; first to attend the going down of our *Setting Sun*, with that decent *Heaviness* which becomes such a *Night*; and then to refresh our selves in the Rays of our *Rising Sun*, with that Solemn *Joy* which belongs to such a *Morning*. The former of these Reflections will inform us of the occasion, *why our Souls are cast down, and disquieted within us*; the Latter will acquaint us with the Just Reason which we have, *to hope yet in God, and resolve to Praise him, who is the Health of our Countenance, and our God.*

I shall therefore divide my Discourse upon this Subject, into these two following Propositions.

1st. I shall enquire into the Just Cause we have to mourn and be *dejected* for the *Affliction* laid upon us, in the *Loss* of a King to whom we owe so much! And

2^{dly}, I shall Examine the Obligation we lie under to *rejoice* and be *thankful* for the *Blessing* afforded us, in the Possession of a Queen from whom we Justly expect so much.

1st. then, I shall Enquire into the Just Cause we have to *mourn* and be *dejected* for the *Affliction* laid upon us; in the *Loss* of a King to whom we owe so much. *Why art thou cast down, O my Soul? And why art thou Disquieted within me?*

It is natural, upon any Just occasion of Sorrow, to Proportion our Grief, if we are duly affected, either to the *true value* of its Object, or to the *Greatness* of those *Advantages* which we reaped from its Enjoyment,

upon

upon the *former* account, it commands a Rational Concern, as the necessary result of its own *Intrinsic Worth*; upon the *latter*, it engages us in a more sensible tenderness, in regard of the *relation* which it bears to our selves. If then we will be guided by these equitable Measures, and resolve to apply them to the present Instance; we shall find our selves oblig'd, in a two-fold respect, to mourn deeply for the Loss of so Excellent a Prince: If we consider

1st. How *Valuable* he was in himself, And
2^{dly}. What *vast Benefits* he has imparted to us.

1st. then. In order to Justifie our Sorrow for his Loss, let us consider how *valuable* our Late King was in himself.

I cannot be accus'd of Flattery, or Partiality, when I affirm, that he was the *Hero* of the Age he liv'd in; possess'd of all the Qualities, and Extraordinary Endowments, which are required to complet a Man in *Greatness* and in *Goodness*. He was born and bred up in the midst of Difficulties, and

under the suspicions and discouragements of a contrary Faction; and forc'd to bear up against such Envy and Opposition as nothing but a consummate Merit could have struggled through: And yet we find him distinguishing himself under all these Hardships; and breaking forth from these Clouds with such a Native Lustre, as drew the Eyes and Admiration of all upon him: It was not long, e're the Necessities of those who had endeavour'd to Eclipse him drew him forth from that Obscurity to which they would have confin'd him, and vested him in that Authority to which his *Birth* Entitled him, and his Excellent *Qualifications* abundantly recommended him. And now, his *Great Soul* had a *larger Sphere* in which to Exercise and Display its *vast Abilities*; even then he began to assert the *Liberty of Europe*, and to give the first check to that *Arbitrary Tyranny* which was about to overflow this *Quarter of the World*. The great Invader of our common Tranquillity was surpriz'd to find himself overmatch'd, and his *Ancient Experience* baffled by a *Youth*; to see him Command Armies, and

and Form Confederacies, at an Age when others were in Pursuit of their Diversions; and to act the hardest parts of a *General* and a *Statesman* without the customary Preparatives of *Time* and *Practice*. Thus with a *steddy Courage* that stemm'd all opposition, a *Considerate Wisdom* that weather'd all Difficulties, and an *Unbias'd Honesty* that resisted all Temptations, He stopp'd the Progress of those Arms which were forging Chains for *Europe*; buoy'd up the Reputation of his sinking Country, and settled a more absolute Dominion in their *Hearts* than ever their *Spanish Tyrants* had aim'd at over their *Persons*. And now, when He was the *Delight* and *Bulwark* of his own People, he began to be the *Desire* and *Expectation* of *Others*; and no sooner did *Our Wants* begin to grow *Clamorous*, and to Call out Loudly for some Forreign Assistance, but He was the *Universal Object* of our *Hopes*, and the Point in which all our *Wishes* Center'd: We Implor'd his Help, and He condescended to our Request, and consented to support three Tottering Kingdoms, that must have sunk

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into Ruin without his Interposition. Thus, not *his Ambition*, but *our Necessity*; not *his Affectation of Sovereignty over us*, but *our Wise pursuit of Safety under him*, conducted him to the *Throne*, for which he only was Indebted to a *Merit* proportionable to the greatness of our Extremities. And here we must pass from our first Consideration, how very *Valuable* he was in himself, to the
 2d. Great Occasion of our Mourning for his Loss; upon account of the *vast Benefits* which he imparted to us.

Of these we cannot make a Juster Estimate, than by comparing the *sad Condition* in which *he found us*, with the *Advantageous Circumstances* in which *he has left us*; for which Blessed Alteration we are, next under God, to pay our Gratitude and Acknowledgment to this *Great Man's Memory*. How vastly is the Scene of Affairs changed with us for the better! Whether we reflect upon our *Security at Home*, or whether we have regard to our *Reputation Abroad*. As to the former of these, our *Security at Home*; instead of those Encroachments upon *Liberty* and *Property*, the two
 most

most valuable Jewels of an *English Subject*; and that slender Protection which the *Best Laws* could afford, when they were liable to the *Check* of a *dispensing Power*; we are by *Him* firmly settled upon our ancient constitution, which makes us Justly the Envy of all Neighbouring Nations; a *Constitution*, in which the *Prerogative* of the *Prince* is so happily reconciled to the *Priviledges* of the *Subject*, that they are both best supported by a Mutual good Intelligence; and the subversion of the *one* is the destruction of the *other*. Instead of those Attempts upon our *Holy Profession*, which were design'd to overturn the best *Church* upon Earth, and to introduce *Superstition* and *Idolatry* in its Room; By *Him* we see *Religion* re-establish'd in its purity, and so firmly interwoven with the Interest of the *Government*, that they cannot be separated but by a common Ruin, and must always, either flourish or decay together. Thus, instead of the double Yoke of *Popery* and *Slavery*, which was likely to be entail'd upon the succeeding Generation; our Posterity by *Him* is rescued from the Danger of *Romish Tyranny*

ranny and *despotic* Authority; and to him they stand indebted for the Assurance which they have, of being born and bred up *Protestants* and *Freemen*. Did ever any *Prince* Enact more wholesome *Laws*, or make greater Concessions from the Throne than *He* did? Did ever any carry things with greater *Moderation*, or Steer more evenly between Contending *Factions*? Endeavouring by his Example, and all other suitable Methods, to unite our Divisions, and to heal our Breaches; as knowing that the best means to make us *Easie* among *ourselves*, and to render us *considerable* to the rest of *Christendom*.

And this carries me from the view of our Improvements at *Home*, to the more enlarg'd Prospect of our *Advantages Abroad*. How inconsiderable a Figure did *England* then make, when it acted in a mean Subordination to *France*, in comparison of what it *now* does, when it holds the *Balance*, and sways, by its Important Weight, the whole Interest of *Europe*! How little did we appear, when we were *Pensioners* to our Neighbour, and were Govern'd like a *Province*

vince by Foreign Counsels, in respect of what we *now* do when we stand upon our own bottom, and see the Kingdoms round about wait for our Determinations! How Contemptible were we grown under former *Monarchs*, who were contented to *truckle* to the *French Tyrant*, that they might *Lord* it more imperiously over their *Free-born Subjects*, in regard of what we were under the Government of a *Prince*, who vouchsafed to practise the *greatest Condescension* towards his *People*, that he might better *humble the Pride* of his *Enemy* and theirs. A *Prince*, who was the *Head* to model and direct, the *Heart* to fortifie and encourage, the *Soul* to animate and unite the most glorious *Confederacy* that was ever set on Foot, to defeat the Designs laid for *Universal Monarchy*, and to assert, and vindicate the *Liberty of Christendom*. What Merit but *his* could have gain'd *England* the Honour of presiding in so noble an Alliance as *This*! And of seeing *Empires*, and *Kingdoms*, and *Commonwealths* agree to take their measures of acting from the resolution of *her Senate*! To this lofty pitch of *Grandeur* and *Reputa-*

tion has our *Late King* of Blessed Memory
 Exalted these Nations, which he found sunk
 to a low degree of *Infamy* and *Contempt*;
 and to compass this End, he refus'd no hard-
 ships, he declin'd no dangers, but expos'd his
 Sacred Person in *Battle Abroad*, and ran fre-
 quently the hazard of *Assassinations at Home*;
 sometimes struggling with the difficulties
 of an *Honourable War*, sometimes with the
 disappointments of a *Treacherous Peace*; till
 his *Body*, being unable to keep Pace with
 his *Soul*, fainted under the Tasks which *That*
 continually laid upon it; but not till he had
 gain'd this point of *Honour*, of having *Eng-
 land* acknowledg'd the *most considerable State*,
 and *Himself* the *greatest Man* in the *Christian*
World. And now, is it possible for any one
 to reflect, either upon the *valuable Quali-
 fications* of *this Prince*, or upon the *vastness*
 of *those Benefits* which he has imparted to
 us (by having settled so firmly our *Securi-
 ty at home*, and advanc'd so considerably our
Reputation Abroad), without being sensibly
 affected for the *Loss* of so *Estimable a Per-
 son*, and so *Eminent a Benefactor*! And ought
 not we to behave our selves upon *this oc-
 casion*,

caſion, as it is Recorded of the *Jews*, when they loſt their good King *Hezekiah*? And *Hezekiah ſlept with his Fathers, and they buried him in the chiefſt of the Sepulchres of the Sons of David; and all Judah, and the Inhabitants of Jeruſalem did him honour at his Death.*

And here I ſhould cloſe up this Imperfect Character, did not the following part of my Diſcourſe, which I am now to enter upon, ſuggeſt another Inſtance, how much we are oblig'd to reverence the Memory of our late deceas'd Sovereign, ſince to *him* we owe even *That Excellent Princeſs*, who now fills the Throne of her *Royal Anceſtors*: Without his Interpoſition, as the Inſtrument of Providence, an *Impoſtor*, one perhaps of the *meanest* of the People, had depriv'd us of that happineſs which we promiſe our ſelves under *Her*, whoſe Veins are filled with the richeſt Blood in *Europe*, and whoſe great qualities are answerable to the *Nobleneſs* of her Extraction: And this leads me to the

2d. General Head of my Diſcourſe, in which I am to Examine the Obligation

we

we lie under, to *rejoice*, and be *thankful* for the *Blessing* afforded us in the *Possession* of a *Queen* from *whom* we justly *expect* so much. *Hope thou in God, for I shall yet praise him, who is the health of my Countenance, and my God.*

God, who in the ordinary course of Nature, has always placed the *Antidote* near the *Poison* which calls for it, has, to alleviate our *Sorrow* for the *Loss* which we deplore, made it up to us abundantly in the *Blessing* we Enjoy. We see seated upon the *Imperial Throne* of these *Kingdoms*, a *Queen* descended from a long *Race* of *Kings*; and thereby Entailing upon us that *happiness* which the *Preacher* declares to be the *Portion* of *that Land whose King is the Son of Nobles*: *One*, in whom all the *Titles* to the *Crown*, which can make a *Right* that is *Incontestable*, are happily center'd and united, and consequently under whom we may hope to experience an amicable composure of those differing *Opinions*, which, however trivial, and insignificant in themselves, yet serv'd to rend and divide us into *Parties* and *Factions*. *One*, who has been bred up under several *Reigns*, and has been an *Eye-*

Eye-witness, and Faithful Observer of the *Inconveniences* which attend *Miscarriages* in *Government*, and the *Advantages* which result from a *Wise Administration*, and is consequently qualified from her own *Experience* to avoid the *one*, and cultivate the *other*. *One*, who gave us long since the most convincing *Argument* of *Her Love to her Country and her Religion*, when she freely *Sacrificed* to *those Considerations* the nearest *Ties* of *Interest* and *Blood*; and thereby has assur'd us that She will still prefer the *Honour* of her *God*, and the *good* of her *People*, to all other *Engagements* whatsoever. *One*, who by approving herself upon all occasions the best of *Wives*, and the tenderest of *Mothers*, shews the value which she has for all such *Obligations*, as any *Bond* of *Relation* can justly lay upon her; and thereby gives us hopes that She will discharge them as fully now she is happily *Espoused* to these her *Kingdoms*, and become a *Nursing Mother* to the *Church* of *Christ*. *One*, who by the *Prudent Management* of her *Family*, gain'd the *Respect* and *Affections* of all that ever belonged to her; and thereby demon-

strates;

strates, that She has the *true Art* of Go-
 verning, which consists in the acquiring
 of *Reverence* and *Love*. *One*, who by the
 diffusiveness of her *Princely Charity*, has
 constantly testified the largeness of her
 Soul and the tenderness of her Heart;
 and thereby recommends her self to Uni-
 versal Esteem, which is never better secu-
 red than by *Liberality* and *Compassion*. *One*,
 who being bred up in the *Church of Eng-
 land*, and having always liv'd in Confor-
 mity to her *Doctrine* and *Worship*, thereby
 assures us She will support it out of Choice
 and Conviction, and deserves the glorious
 Title of *Defender of the Faith*. *One*, who by
 the Piety of her Life and Conversation, has
 Exemplified the *Power* of the *Religion* she
 Professes, and thereby gives us hopes that
 it will have a happy Effect upon the *practice*
 of all those who are under her Influence.
One, who having been the *Parent* of a Nu-
 merous Off-spring, and being still in the
 strength and vigour of her Age, may yet
 bless us with a *Prince* from her Fruitful
 Womb, to Succeed his *Royal Mother* in her
Vertue and her *Kingdoms*. These are some of
 those

those Reasons which forcibly Engage us to be *thankful* for the *Blessing* of so Excellent a *Queen*. And I doubt not, but as her Gracious and Wise Deportment, since her late *Accession* to the *Crown*, has confirm'd all People in the hopes which they conceiv'd of her before, so every day of her Auspicious Reign will bring forth some new cause of *Rejoicing* in her, and give us fresh occasion to *praise God for her* continually, *who is the health of our Countenance, and our God.*

Thus have I look'd over the two differing Scenes which my Text afforded me, of *Sorrow*, and of *Joy*; *Sorrow* for the Loss of so good a *King*, and *Joy* for the possession of so Excellent a *Queen*. And now I have nothing more to add upon this Subject, but only to recommend to you the *Wise Man's Advice*; *That in the day of Prosperity we should rejoice, and in the Day of Adversity we should consider*; By Exhorting you

1st. To Consider the heinousness of our National Transgressions, which brought down such a *Judgment* as the Loss we have sustain'd: And

2dly. To Rejoice in the Goodness of our
D
God.

God, which has confer'd on us a *Blessing* we so little deserve. *Job*, then, Let us *consider* the heinousness of our National Transgressions; which have brought down such a *Judgment* as the *Loss* we have sustain'd. *Job* tells us, That *Affliction* comes not forth from the *Dust*, neither does *Trouble* spring out of the *Ground*; we must look upwards for the *Original* of our *Calamities*; *must* *hear* the *Rod*, and him that sent it; There is no *Evil* of this kind, and *God* has not done it; nor does *He* lightly afflict the *Sons of Men*; *He* is indeed the *Author* of our *Punishment*, but we must seek for the *Cause* of it, within our *Selves*. We have had several *Instances* of *God's* Heavy *Displeasure*, which have all been design'd for our *Amendment*; and yet hitherto we have not suffer'd them to have a due *Effect* upon us. When we grew *Forgetful* of the *Mercy* of our happy *Revolution*, *God* began to take away some of the chief *Advantages* of it; that we might learn to value our *Blessings* by the want which we found of them: And first, that *Glorious Queen* was ravish'd from us at a stroke,

stroke, which was the *Delight of our Eyes*, and the *Joy of our Hearts*; and though we Mourn'd and Lamented for so touching an Affliction, yet were we very little concern'd for those *Sins* which had occasion'd it: After a competent attendance for the Effect of *this Judgment*; God rous'd us again out of our gross Insensibility, by depriving us of a *Prince* in whom we had treasur'd up our hopes, and lodged our Expectations of Future Prosperity; and yet, how little were we affected with this *second* Infliction? How far were we from answering God's Ends in our Correction? The long Suffering of God has Waited several Years since, and we have still doz'd on in the same stupid Impenitency; and therefore he has given us a *startling Blow* indeed, which cannot fail to awaken us into Repentance, unless the Sleep that has seiz'd us be unto Death: *The Breath of our Nostrils of whom we said under his Shadow we shall live, The Anointed of the Lord*, is snatch'd away from us surprizingly, and unexpectedly; *The Crown is fallen from our head, Woe unto us that we have Sinned.* Away then with that

open *Prophaneness* and *Debauchery*; that contempt of *God*, *Religion*, and *Sobriety*; that *Ingratitude* for *Blessings* of the first Magnitude, and that *murmuring* at *disappointments* of *small* consideration, which are to be met with in all Ranks and Degrees of Men amongst us: Away with those uncharitable *Dissentions* and *Divisions*, those *Selfish* Principles and *Violent* Methods; which some, in all Parties, promote with so much *Heat*, as renders the *publick* *Spirit* and *Moderation* of others *Ineffectual*. These are the *Traytors* which have taken off our *Sovereign*; these are the *Murthers* of our *Benefactour* and *Deliverer*; and unless these *Enemies* of *God* and the *Nation* are brought forth by us, and *Slain* before him; we must expect sharper *Judgments* than yet we have felt; we shall find that *God* is yet *Incens'd* against us; That for all this his *Anger* is not turned away, but that his *Hand* is stretch'd out still. But, joyfully. Let us also *Rejoice* in the *Goodness* of our *God*, which has conferr'd on us a *Blessing* we so little deserve.

Suppose that the *Daughters* of the *Philistines* should *Triumph*, when it is told in *Gath* that

our *Mighty One* is fallen; yet cannot they at the same time but say among the *Heathens* That the Lord hath done great things for us; nor can we fail to *Eccho* from our grateful Hearts, *Yea, the Lord hath done great things for us, whereof we Rejoice.* He has graciously wiped the Tears from our Eyes; has confirm'd to us the Advantages which we formerly enjoy'd, and given us just Reason to expect yet greater; and therefore, we must take care that our *Joy* and our *Gratitude* be proportionable to the greatness of the *Blessing* we have received; since, to be coldly *unaffected* with so *signal* a Mercy, is the ready way to tempt God to withdraw it, who is wonderful *Jealous* of this his *Darling Attribute*, and will not suffer it to be *Prostituted* to the *unthankful*, or *Insensible*. Let our Hearts then overflow with *Gratitude* and *Joy*; and let us jointly express the true Sense which we have of the happiness we enjoy under *her present Majesty*, by all such Methods as may be most significative of an inward Satisfaction that is *Genuine* and *Lively*. 1st. By *Praises* and *Thanksgivings* to *Almighty God*, who is the *Given*

Giver of this and all other good Gifts; by ascribing to him the sole Honour of it, and not vainly imputing it to any Merit of our own; and by answering the End of *this* and *all* his Mercies, in the Purity and unblameableness of our Lives and Conversations. 2dly, By *Loyalty* and *Obedience* to our *Gracious Sovereign*, who is the *Blessing* which we Celebrate, and the *Pledge* of Future ones; by a due Recognition of her Just Authority; by Prayers and Supplications offer'd up in her behalf; by a dutiful, and respectful Behaviour towards her Person; by following the great Example of Piety which she gives us; and by a Hearty and Vigorous Assistance of her, both with our Persons, and our Fortunes, for compleating *that great Work* which is in so good a forwardness, and which She has Engaged in so Honourably since her *Accession to the Crown*. 3dly, By *Tenderness*, and *Affection* one towards another, who are the Mutual Partakers of this signal Mercy; by laying aside all *heats* and *Animosities*, all odious Names of *Parties*, and of *Factions*; by promoting *Unity*,
and

and *Brotherly Kindness*; and by letting the *only Contention*, amongst us, be, who shall most zealously *serve* his God, who shall most vigorously *assist* his Sovereign, and who shall most *Cordially affect* each other. Then may we hope, that God will bless our Counsels and our Armies, and prosper every thing that we put our Hand unto; and will make that *Blessing*, for which we now Praise him, but the Earnest of *greater*, which he has yet in reserve for us. Who knows but the *humbling* of that *haughty Monarch*, who thinks himself Superiour to all the *Kings* of the Earth, may, to make his Fall more grating and uneasy, be *Providential*ly reserv'd for one of the *Weaker Sex*? That, as our *English Elizabeth* gave a Mortal Blow to the Pride and Power of the *House of Austria*, when *that* was endeavouring at *Universal Empire*; so, *Anne of England* may have the lasting Honour of putting a full Period, in *her Auspicious Reign*, to the *same Ambitious Aims* in the *House of Bourbon*. And that we may all have reason to take up *Judith's* Song of Praise, when she frustrated the Designs of such another *Oppres-*

four; He bragged that he would kill my young Men with the Sword, and dash the Sucking Children against the Ground; but the Almighty Lord has disappointed him by the hand of a Woman! This should be the Prayer of every Loyal Subject, and therefore let all the People say, Amen.

Now to God the Father, Son, and Holy-Spirit, be ascribed all Honour, Power, Might, Majesty, and Dominion, henceforth and for Evermore, Amen.

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